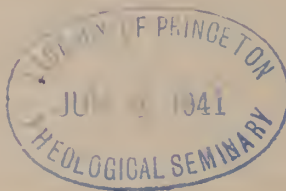


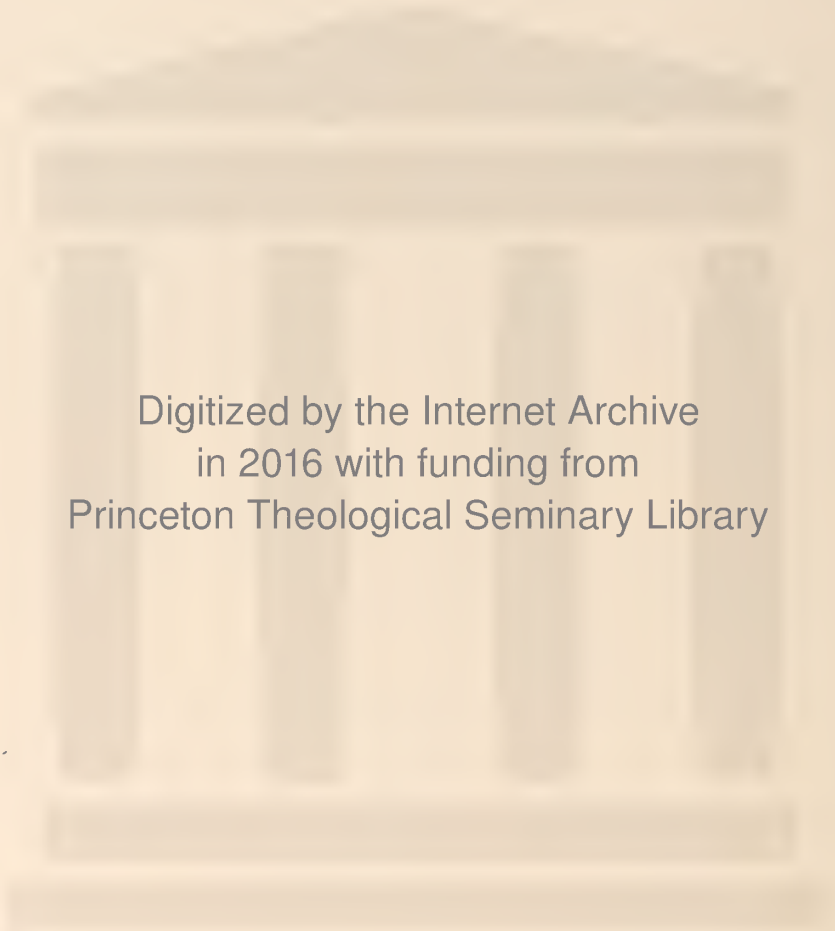
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The Princeton Seminary Bulletin

Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church
*Entered as second class matter, May 1, 1907, at the post office at Princeton, N. J.,
under the Act of Congress of July 16, 1894.*

Vol. XX

PRINCETON, N. J., November, 1926

No. 3

The Seminary opened for the matriculation of new students on September the twenty-ninth. On the following day the Seminary opened formally with exercises in Miller Chapel at which President Stevenson presided. A stimulating address was delivered by the Rev. F. B. Meyers, D. D., of London, a condensed report of which is published in this number of the Bulletin.

The Seminary greatly misses from its teaching staff this year Professor John D. Davis, D. D., LL.D., of whom there was a brief appreciation in the May number of the Bulletin. In the present issue is an extract from the memorial address delivered by Professor F. W. Loetscher, D. D., LL.D., in Miller Chapel on October 12th. The address in full has been published in the October issue of the "Princeton Theological Review." Many of the Alumni will wish to read the full address. Copies of the "Review" may be obtained by addressing the Princeton University Press and enclosing seventy-five cents, the usual price for a single number.

The Directors of the Seminary have engaged the Rev. John H. Raven, D. D., Professor of Old Testament in the New Brunswick Theological Seminary, to serve as Acting Professor of Old Testament in the Seminary this year in conjunction with his teaching in New Brunswick.

Professor George Johnson, Ph.D., of Lincoln University, is again giving part time to the Department of Apologetics. Mr. Merrill of the Faculty of the Lawrenceville School is assisting Mr. Donald Wheeler, the regular Instructor in Public Speaking in the Seminary, in the criticism of student preaching.

It is again the pleasure of the Seminary to welcome the Rev. Samuel M. Zwemer, D. D., LL.D., as Lecturer in the Department of Missions during the first semester.

The Stone Lecturer for this session will be Professor A. T. Robertson, D.D., LL.D., Professor of New Testament in the Southern Baptist Theological Seminary at Louisville. His subject will be "Paul and the Intellectuals, or Gnostics," based on a study of the Epistle to the Colossians. The lectures will be delivered on successive days from November 29th to December 3rd.

The Mission Lectures will be delivered, January 24-29, by the Rev. Henry M. Woods, D. D., missionary of the Southern Presbyterian Church in China. The subject of the lectures is to be "A Contrast between Christianity and the Great Religions of China."

The Opening Address by the Rev. F. B. Meyers, D. D.

My friends and brothers, it is certainly one of the high-water marks of my life that I have the honor and the pleasure of addressing you this morning. I can only trust to the Spirit who has brooded over this institution for so many years and that is associated with the great men who have filled its professors' chairs and to whom we in Britain are greatly indebted. It is a great privilege to be allowed in the simplest manner possible to contribute my quota to the proceedings of this memorable day.

I congratulate you my young brothers who have been called into the fellowship of Christ's holy gospel, called into it at a time in the world's history when the interests which are converging are of the most momentous description. We go back in thought to the inauguration of the Christian era by our Saviour himself, to his earthly teaching, death, resurrection and ascension—a gift of the Spirit of God. We rejoice to think of the marvelous work done in the first century when mankind, in spite of the teaching of Greece and the influence of Rome, had sunk so low that the first chapter of the Epistle to the Romans is almost unreadable in public. He, our dear Lord, inaugurated a movement which has prospered through the centuries and we older men who now must drop the torch would pass it to your hands, as in the old Greek games, that you may carry it far into the next generation. But surely your time is the most difficult possible because the country in which you live has the veneer, and I use that word advisedly, of a Christian civilization, the veneer only, needing as we do in Britain the infusion of something else by which Christianity may be made once more vivid and mighty, and that is truly the infusion of an influence, of a personality, if you will, which is going to make all the difference in the Christian civilization of which we form a part.

For this age in which we live is largely governed by intellect. Everything around us speaks of the power of the human mind, especially in regard to mechanical science and the operation of the great natural forces, of which the former generations knew so little.

The great marvel of the present day, therefore, is that men have been so able to understand the mechanism of the universe and those invisible forces which are throbbing around us and which have ever been throbbing around, but until the present time have never been explored and certainly not utilized. The men who lived centuries ago used their muscles in any work which they did for themselves and for their families and nation, whereas we are able to utilize those great unseen forces which men are manipulating today. But you are not called to that sphere. The unique privilege and prerogative of the ministry is to deal with forces of an altogether different description, namely, the law of the spiritual world which we cannot conquer by the intellect merely, but can only understand and use by the spirit. And there is a great decay in the religion of the present day of the spiritual element. We call ourselves Christians and that civilization which finds its center in New York, Chicago, or London boasts the name of Christ, but, as I said just now, is a veneer, and what we want to make men understand is that we are using forces of a higher and loftier grade and that our study is so to understand the mechanism that binds the human spirit in obedience to these great spiritual laws that we may bring back again to our world that old time religion which swept the world in the older days and which has swept it again and again in marvelous revivals.

Three things, therefore, indicate the trend of our time. The first is the creation of the word "agnostic." The word "agnostic" simply means, "I don't know," and men call themselves agnostics because they have lost the use of the right lens, and if only once more we can recover for them the use of the spiritual faculty, then certainly, that word will cease to be used; men will not speak of themselves as agnostics. They may be hostile, but at least they will know.

Then secondly, there is a wonderful decay in the conviction of sin. I was early associated with Mr. Moody, in the year 1873, and I can never forget coming as a student from one of our colleges into the midst of the revival which broke out in my church in York under his influence, and which brought facts to me of which up until then I had been en-

tirely ignorant. I had never before entered an inquiry room, and to find there men and women so absolutely broken with the sense of sin and incompatibility with God was the breaking of a new world upon me. I greatly regret that that conviction of sin seems to have largely passed away.

And then thirdly, there is the modern dealing with the Bible which again is so wholly upon the intellectual plane that men seem to have lost its essence and their sense of its power, and one of the signs of the time seems to be that men have lost the spiritual touch and are dealing largely with the intellectual apprehensions of Christianity; they have ceased to be convicted of sin because they have not come into contact with the ideals of the gospel of Christ.

And let me just for a moment go back and argue and indicate the original atmosphere in which Christianity was born. We never can exaggerate the influence of Plato upon the human mind, and we thank God that he was the apostle, as it were, of the spiritual, believing, as we do, that in every nation he that feareth God and worketh righteousness is accepted of him; and believing also that the death of our Saviour atoned for and became the platform of redeemed humanity, we may look upon Plato as an apostle sent to the guilty world to illumine that world and to prepare the outlook of that world for the great revelation which was to ensue. And then next to him comes Aristotle who logically formulated those great thoughts and opened up to men generally the tripart nature of man, which is surely essential to all true thinking. Every soul of man stands between two hemispheres; the soul chooses whether it shall climb into the eternal and spiritual or whether it shall be dragged down and down and cramped by the material. Paul attended the University at Tarsus, the great university of that time, and in that University he was made familiar with the teachings of Plato and with the logic of Aristotle. Just as Moses was sent to Egypt to school, so Paul was sent to the great University at Tarsus that he might understand the elements of the Greek thought as represented by the two great names I have indicated. The Epistles of Paul are not understood and are little read to-day because our average mind

is not on the level that can apprehend certain passages of Colossians, Ephesians or Romans. Paul had the wisdom of his time, and being besides filled with the Spirit he was able to combine these two elements in his wonderful Epistles so that we know that intellectually they are apt and true, and spiritually they are saturated with the power of the Holy Spirit. Again and again I say to men whom I can influence: Soak in the Epistles of Paul, let them guide your thinking, for they are accurate beyond the wisest teachers of our time, and at the same time they are spiritually perfect, throbbing. These two great influences combined, may we not understand how in our study to recombine them and to see that our thinking is along accurate lines on the one hand, and our spiritual indument is equal and equivalent thereto on the other. Let there be right, sane thinking; let there be the infusion of the Spirit of God—against such the very power of Hell cannot stand.

That I may make that perfectly clear, let me go back for a moment to the great Wesleyan revival. It was a great revival, which did not simply create Methodism but spread right through the English Church, and I should think more or less affected this country also. You are perfectly aware that Wesley, a highly educated man who had passed through Oxford with honor, was in this country some ten years comparatively unknown. On returning to England he met a group of men through whom an invitation came to him to visit Zinzendorf in Moravia. Wesley accepted the invitation and spent some three months in Moravia and became imbued with the spirit of the Moravians; he returned to England, and there met him in the little Moravian Chapel on Fettes Lane, London, his brother Charles Wesley, Whitfield and a couple more. They remained there before God and brought their spiritual faculty into union with the eternal Spirit, with the result which always follows—which followed in Mr. Moody's case certainly, and again and again has followed in lives I have come to know—a great infusion of spiritual life and power. They separated and Whitfield on the following morning set out for Bristol and began to preach to the miners there, and then a revival broke out. A spiritual work, a work which

moved men and women as the wind breathing across a corn field sweeps it, swept the country and no doubt saved Britain from a revolution. Just at that time the French Revolution was at its height and Burke and Pitt greatly feared that the fiery revolution would spring the Channel and ignite England. The power of the Holy Spirit spread right through Britain, and amid persecution and hatred revived and saved the church, which was simply falling into paganism, and the fire of the Holy Ghost put out the fire of incendiarism. In my humble judgment, I will not judge this country, I have been received too affectionately, too respectfully, to say any word detrimental or hurtful, but I will speak only of my own country's unrest just now, suicidal unrest, by strife. The one thing that is going to save Britain is a revival; the one thing which is going to save our church in Britain is the infusion of the Spirit of God.

And what is the moral of all this? There are two or three obvious morals. The first of these is that we must accustom ourselves to hold to reality and truth, and when I use the word "truth," I humbly use it in the sense that our Saviour used it. Before Pilate he was the King of truth, "for this cause was I born, for this I came into the world, that I might bear witness to the truth." Pilate mockingly replied, "What is truth and who can find truth?" Our Lord knew and our Lord taught that truth is the reality of the invisible and unseen world in which he lived, which he opened to men by Pentecost and which has been the treasure of the church ever since.

May I recommend to you the study of Wordsworth. May I ask every student, especially of the advanced classes to take Wordsworth with them on their next vacation and to soak in Wordsworth. For Wordsworth probably more than any other living poet has drawn aside the veil which hides the eternal and the spiritual. Take Wordsworth and be alone. Read until through nature you see the great spiritual world behind nature. And I pray God that every one here may know more and more by spiritual intuition those unseen facts that lie behind the mysteries of life and the world. Be true, pure, sweet, and then bathe every day in some quiet hour in contact with the unseen and the eternal, for

surely as Paul says, "Our life is hidden with Christ in God. Look not out at the things which are seen but at the things which are unseen and eternal." Young brothers, bathe at least once a day in the world of reality and truth.

But of course above that, you want to stand face to face with the King of Truth, and no day should pass, it seems to me, without a young servant of Jesus Christ standing in absolute silence before the King himself. For that contact with Christ is going to shape everything in life. I call back to mind men I have known. I knew Samuel Martin, pastor in London, who kept all people out of his church every Friday that he might go from pew to pew and kneel down there facing Christ for the people who would sit there to listen to him on the following Sunday. I think of Jowett, my beloved friend, who made it a practice seven or eight times a day to go alone to look into the face of Christ. I think also of another holy man, Mr. Spurgeon, with whom I had sweet converse, who day by day would set apart time for prayer, and it is said of him, and I believe said truly, that every time the clock struck he looked into the face of Christ. And I think also of your own great preacher whose books I love more than I can tell, Phillips Brooks. You will remember the regulation in his household that for a quarter of an hour every day the house should be still because he was alone with God. I love to tell the story of a man who accompanied Phillips Brooks across the Atlantic to England, and missing him one Sunday afternoon, strolled down into the state room they occupied together and opening the door he saw Phillips Brooks flat on the floor, and he heard him say, "Lord Jesus, you know I love you." And so one might go through the story of men I have known, most of them are gone, who have faced Christ. They have bathed in the great ocean and atmosphere of truth, of reality, of spirit. They have had fellowship with Christ. My brother, count that day lost when you have not faced him. Count that day lost when you have not left behind you your intellectual exercises, your thinking, your writing, your preparing, and stood face to face and exchanged glances with him. Everything in your life must emanate from your Master.

And then thirdly, you will come back to the Bible and you will read it not simply critically, but spiritually, and you will begin to see the inner meaning of the Bible which lies behind the letter, and you will bathe in it and you will understand it. When I was a youngster, only out of college three months, I had tried to preach; a minister, greatly respected in Liverpool, that Sunday afternoon after the sermon, stopped me in the street and said, "Quite a good sermon, quite a good sermon, but a topical sermon," and, said he, "if you preach on topics, you will soon exhaust them, and when you come to the end of your topics you will have come to the end of your freshness. Expound the Word of God and you will never wear out. As the years pass, the Bible will yield more and more rich fruit," and that changed my life. And if my books have helped, and I am told that they have, I owe almost everything in life to the fact from that moment I began to expound the Word of God. In addressing Presbyterians as I do here, though you welcome men of other denominations, I would like to remind you that all your great preachers have been expositors of the Word of God. If you want to revive an interest in the Bible and remain fresh in your ministry until the end, open up to men the Word of God. There will be answer through the heart to the familiar truth of the eternal which the heart will recognize and will leap to acceptance of it.

I close by saying to you, and perhaps it is among the most important things a man could say, learn in your Greek the meaning of those two prepositions, *dia* and *meta*. When the apostles came back from their first apostolic journey and reported to the Church at Antioch, they used these two prepositions, and they told what God had done through (*dia*) them, and what the Spirit of God had done with (*meta*) them. And if a man can take those two prepositions with him, I believe there will be fountains of inspiration and help. You remember that those two prepositions were again used in the narrative of the Council at Jerusalem in telling what God had done through them. I remember that Mr. Moody told me once that when in Dublin he heard one say, "The world has yet to learn what God can do through a man wholly devoted to him." He went to his

room, locked the door, threw himself down before God, and said, "My God, may the world learn what thou can do through my life yielded to thee." Hudson Taylor said to me one Sunday afternoon by the seaside that God had said to him, "Hudson Taylor, I am going to evangelize Inland China, and if you would like to work with me, I will do it through you." Before he died he put a thousand missionaries in Inland China.

I speak to some new students here. I would urge each of you to go quietly to his own room, this afternoon perhaps, and quietly kneel there before Christ, who will be there, saying, Christ, I do not want pay or glory, but I want thee to do through my life everything that can be done through me. He made you and you are like an instrument of music. He can play with his fingers upon the keyboard if you will give him a chance. During my college days I always spent the hour after tea and before I took up my studies alone with God. I read Augustine; I read Thomas a'Kempis. Then it was I got soaking in that spirit. I speak to you older men who are going to leave the Seminary soon and who are now preaching in the various churches. When you stand up in the pulpit have nothing in your sermon to which the Holy Spirit cannot say yea. John in Revelation "heard the voice from heaven saying." The voice from heaven and the affirmation of God in the heart of your church will provide a hearing, because preaching is like a saw with two handles, one yonder and one here; when using God's truth, the Spirit and you are working the saw together and the church is simply the organ through and by which God accomplishes his work. Always remember to speak things that have the yea of his affirmation.

A great artist in London, who had come from Germany, in the days of his prosperity sent for his old father, also an artist. He came and lived with his son. The father was all the time molding in clay. But as the old man at night went to an early bed, he would take these pieces up and look at them and say, "I am getting old. My hand is not as deft as it was." And he would put them down with a sigh and leave them. After he had gone to bed his illustrious son took the work which his father had left and touched it here

and touched it there with his nimble and wonderful hand. When the old man would come down the next morning, he would say, "Well I can do as well as ever." Often after you have done your best in preaching, you will come away discouraged. But you do not know what Christ is doing by his Spirit in the hearts of your people. Sometimes sermons which you have thought failures are the ones which he has used most, and in the light of the morning of eternity you will see that Jesus has touched them up. May that be your experience.

Memorial Service for Dr. Davis

By appointment of the Faculty a service commemorative of the life and work of the late Prof. John D. Davis, D. D., was held in Miller chapel on the evening of Tuesday, October 12th, the day of the fall meeting of the Board of Directors. President Stevenson presided and read the Scriptures, and Dr. George Alexander, the senior member of the Board of Directors, offered prayer. The memorial address was given by Professor Loetscher. It appears in full in the October issue of the "Princeton Theological Review."

In response to the request of the editor of the "Bulletin," Dr. Loetscher has furnished the following outline of, and excerpts from, the address:

After referring to the sickness and death, on June 21st, of Dr. Davis, the speaker said: "We mourn our heavy loss. The passing months have only deepened our sense of the affliction that has befallen us. I do not venture to speak for those who have been most sorely bereaved; for that home which cherished him as husband and father and which he so richly blessed with the treasures of his mind and heart. Nor am I mindful only of my individual sorrow over the death of a revered preceptor and dear friend. I am thinking of the Faculty, most of whom were likewise once his pupils, and all of whom honor-

ed and admired him as the incumbent of the illustrious chair he adorned, and esteemed him as a brother beloved. I am thinking of the returning students, who have been deprived of a professor at whose feet they sat with grateful appreciation and delight. I am thinking of the hundreds, nay the thousands, of graduates of this institution throughout our country and in all parts of the world, who are deeply sensible of the incalculable debt they owe this venerated teacher for benefits received from his scholarly accomplishments, his pedagogical skill, his intellectual stimulation, his spiritual wisdom, his faith-confirming instruction in the Bible, and his exemplary Christian life. I am thinking of this whole community—this Princeton that he so dearly loved—where he received his collegiate and theological education, and where he fulfilled his calling through more than forty years, making his labors add to the renown of this ancient seat of learning, and leaving as a citizen of this place a name of inflexible integrity and unsullied honor, a record of quiet but faithful devotion to all civic duty. And I am thinking of the Church at large, our own communion and sister evangelical denominations, which he has enriched by his contribution to the training of so many of their ministers and their missionaries, and by the products of his gifted pen, that inspired many Christian standard-bearers to look to him, as unto a trustworthy leader, for expert knowledge, for wholesome counsel, for safe guidance, for that discretion that is the better part of valor, and for that courage that is born of the conviction, intelligent and profound, that the revealed truth of God cannot fail of its ultimate triumph in the thought and life of the world. Truly, we have reason to mourn for ourselves, for this Seminary, and for the whole Church, as we contemplate the loss of so eminent a scholar, so successful a teacher, so influential an author, so effective a defender of the faith, and withal so worthy an embodiment of that divine grace that reveals its very noblest ministry of sanctification when it clothes the high talents and achievements of an erudite man of science with the modesty and humility of the true seeker after God.

"But though we mourn, we sorrow neither as those who have no hope, nor yet as those

who forget the obligations of gratitude. Rather are we here to-day to commemorate with thanksgiving to the Author of all good, this well-spent life. We who knew his sterling work and worth would honor his memory with the homage of our admiration and affection. In this sacred place, where as student, instructor, and professor he joined in worship with so many of our academic generations, and where so often at morning prayers and in the Sunday services he led us in our devotions and proclaimed to us the word of the Lord, we would reverently glorify God in him."

After sketching the life of Dr. Davis, with special reference to his scholastic preparation for his vocation as a theological professor—his brilliant career at Princeton College and his studies abroad as a Classical Fellow and later as the Seminary's Fellow in Hebrew—the speaker referred to the illustrious history of the department to which Dr. Davis was called in 1888 as the Professor of Hebrew and Cognate Languages, and then gave a detailed account and critical estimate of the work of Dr. Davis in the classroom, emphasizing the distinctive and characteristic methods used in the several courses of instruction. Concerning the course in elementary Hebrew the speaker paid this tribute to his teacher: "In its external features the system was simplicity itself. The student was referred to the textbook, Dr. Green's *Grammar*, for such things as declensions, conjugations, and those set forms which have to be mastered at one time or another by dint of sheer memorizing; but with a minimum of what may be called the tactics of the drillmaster, the professor dictated the essentials of the daily exercises with a lucidity and conciseness, and with an economy of technique, that were truly remarkable. As day by day the class was led by the well-considered stages—I had almost said the easy steps—of this process of analyzing, classifying, illustrating, and fixing in the mind the basal facts of Hebrew grammar, syntax, and word formations, the conviction was borne in upon us that our guide was indeed an expert in the art of applying common sense to language study. He never allowed his learning to add to the difficulties inherent in the thing to be learned. He would occasionally illumine a Hebrew idiom by call-

ing to his aid a general principle of comparative philology, but there were no embarrassing riches of that sort thrust upon us. He knew his subject; but he also knew how to impart his knowledge of it. . . . So he won our permanent regard, not by seeking popularity through indulgent and easy-going methods, but by meriting a place for himself in that small but elect class of great preceptors who command our enduring admiration and gratitude, because they give us arduous tasks worthy of our best endeavors, discover to us our resources and potentialities, and ever appeal to our highest aspirations. Let me repeat my testimony that, taking one thing with another, Dr. Davis was the best teacher of language under whom it has been my privilege to study."

Concerning the course in Old Testament history: "The instruction was carried on by a method admirably adapted to his purpose as a scientific teacher of sacred history. Doubtless, had he selected a good manual for the class, he might have covered more ground, imparted more information of a systematic sort, and secured for the course as a whole a more rounded and finished form, as well as a fuller presentation of the doctrinal implications of the subject. But his aim was not that of a Sunday school teacher content to tabulate the more obvious biblical facts and to impress the pupil with their religious significance. Dealing, as he did, with college graduates, many of whom came to the study of the Bible under the influence of those widely prevalent schools of textual and historical criticism which eliminate from the inspired record every element of the supernatural, he sought, by means of an intensive but constructive study of the sources of Jewish history, both native and foreign, to validate the essential content of the traditional Christian conception of the origin and development of the religion of Israel. And this he undertook, not by delivering set lectures giving the processes and results of his own research, but by guiding the class in the exercise of making its own inductive survey of the Scriptural data, and by supplementing this material with his special contributions from contemporary non-biblical sources. Assuredly, there was nothing cut and dried in the untrammelled but well-directed give and take of the discussions

in this classroom. 'Cudgel your brains,' he was wont to say to us, as we wrestled with some of the problems that have to be faced in this field; and many Juniors, I daresay, got more intellectual thrills out of their repeated endeavors to do a bit of honest, straightforward, independent thinking in this course, than they did out of any other scholastic activity of their Seminary days. Many a graduate, I am confident, looks back to this classroom as the memorable place where, so to say, he ventured for the first time, seated all by himself in his own little theological Ford, to turn on the ignition switch, get his cerebral motor briskly revolving, take the shift-lever of his thinking-gear out of its long resting place in neutral, and then confidently, with the true zest of adventure, go forth on his maiden trip out into the great open spaces, across the broad, fertile valleys, and up the picturesque mountain heights of Old Testament history. I emphasize this feature of Dr. Davis's pedagogy, because I regard it as revealing one of his outstanding merits as a teacher. He was deeply concerned to have us learn to think for ourselves. He inspired us to develop self-reliance in meeting the varied problems of archaeology, chronology, and geography, as these emerge from the sources of primitive history. He would not tolerate our regarding him as an oracle whose *ipse dixit* is the end of all controversy. He had the true teacher's belief that it is a genuine kindness to students to spare them no requirement of their intellectual manhood, but so to train them in sound methods of research, in powers of judgment, and in scholarly temper, that they can for themselves determine the real state of a question, balance opposing considerations, and discriminate between the certain and the hypothetical, between brilliant but fallacious speculations and those convincing arguments that yield sound knowledge. He thus gave us so thorough an understanding of the aims, methods, and characteristics of Hebrew historiography, that we could intelligently apply for ourselves the principles of a valid biblical criticism against the reconstructionists of the divisive school of Wellhausen. . . . And as regards his ethical attributes as a teacher, what impressed me much more than his occasional Hamlet-like irresolution were his downright honesty;

his candor and boldness in thrusting upon us the difficulties which historical scholarship in this department dare not evade; his utter unwillingness to substitute declamation for argument, or to use any subterfuge against his opponents in the camp of rationalistic critics; and above all, his serene confidence in the truthfulness and the trustworthiness of the sacred history—his reverent loyalty to the Bible as the Word of God. 'If we had never learned it before,' says one of his former students, 'we learned there what absolute fair-mindedness is.' And another writes to the same effect: 'But the man who got deepest into my life'—he is referring to the members of the Faculty in his day—'above all, because of his evident sincerity and transparent honesty, was Dr. Davis. I could not but respect him for his accurate and profound scholarship, but I loved him for his fair-mindedness.' These testimonies, I feel confident, reflect the sentiment of the great majority of those who studied Old Testament history under Dr. Davis."

"But it was in the Senior year course on the exegesis of the prophets that we found the crown of the professor's work in the classroom. Time will permit only a brief reference to some of the salient features of this instruction. Here, too, the method was of prime importance. He was less concerned to familiarize us with the contents of a book taken as a whole, or to have us relate its teachings to the general system of Christian doctrine, than he was to ground us in right principles of interpretation, and thus to inspire us to cultivate worthy habits of Bible study. He therefore concentrated the class exercises upon a limited number of those great cardinal passages in the major and minor prophets that have specially challenged the attention of commentators throughout the history of the Church. To stimulate that independence of thought and effort which alone can make of a pupil something of a scholar, he assigned to different groups the task of preparing for discussion brief digests of the opinions of typical expositors on the problems involved in the given section—such general matters as the nature of inspired prophecy, the historical situation of the author, his purpose in writing; and the specific questions pertaining to textual and historical criticism, the exact

meaning of controverted terms, the merits and defects of some of the representative interpretations, and the like. These diverse and often contradictory views thus submitted by the members of the class were supplemented by others which the professor cited from his extensive notes or from his capacious memory, and then this whole mass of material was critically sifted, classified, and discussed from every legitimate standpoint. It was an instructive object lesson in scientific, historico-grammatical exegesis; an impressive illustration of the way in which an accomplished biblical scholar uses his tools and does his work.

"But the mere technique of the method can give no adequate idea of the skill and success with which Dr. Davis employed it. Here, too, the personality of the teacher—his intellectual and moral qualities—must be taken into the account. Calm, cautious, unhurried, dispassionate, open-minded, ever ready to give due weight to any relevant consideration, he brought to his exegetical labors not only a solid erudition in Semitic scholarship and biblical learning, but also the resources of a mind thoroughly trained for historical research; a fine linguistic tact; a meticulous accuracy of statement; a keen spiritual discernment; a sober, judicial temper that could make no concessions either to the arbitrary extravagances of a rationalistic expositor or to the equally unwarranted dogmatism of an over-zealous orthodoxy; a broad, catholic sympathy with all lovers of evangelical truth; and an overmastering sense of the unique character of Holy Scripture as a God-given message of redemption. . . . If I might venture to put into a single sentence my appreciation of Dr. Davis as a teacher, I should say that, in an era of profound theological upheaval and wide-spread religious doubt and uncertainty, he achieved a remarkable success in guiding his students through the perplexities and perils of a thoroughly scientific investigation and critical discussion of the literature of the Old Testament, and making their personal Christian faith emerge from the necessary ordeal, purified, indeed, by suffering, but likewise strengthened by the sacrificial toil, confirmed and perfected through an ampler and surer knowledge of its impregnable historic foundations in the

law and the prophecies of ancient Israel. Let me conclude what I have to say on this part of my theme by quoting a typical testimony from a former student: 'To those of us who had the blessing of knowing him, he has given an inspiration which is a constantly enriching experience. In the classroom he did more than any other man to make the Bible a living book, and to help me to a sane interpretation of the divine and human factors in its composition. But he did infinitely more for me by what he was. As sincerely as I can express myself, he interpreted by his own life the true spirit of Christ.'

The speaker then discussed Dr. Davis's work as an author, and dwelt at some length on his *Genesis and Semitic Tradition*, his celebrated *Dictionary of the Bible*. On Dr. Davis as a conservative Old Testament critic and a defender of the faith, the speaker said, *inter alia*: "The author everywhere reveals those superb qualifications for the scientific investigation and interpretation of the Old Testament which we have found to be characteristic of his instruction in the classroom: his exemplary philological equipment; his intimate acquaintance with the history of Israel and of the contemporary nations; his perfect familiarity with the problems, old and new, which have engaged the attention of specialists in this field; his ready command of the whole apparatus of critical scholarship; his conscientious fidelity in the application of sound hermeneutical principles and methods; his keen powers of analysis; his skill in classifying data, weighing evidence, testing results, and making valid inductions; his freedom from dogmatism and fanciful exegesis; his avoidance alike of barren speculation and hackneyed platitude; his incisive logic and cogency in argument; his power of clear definition and precise and succinct statement; his sobriety in judgment and his willingness in every doubtful case to wait for further light; his honesty and candor; his manly independence and courage in defending his positions both against popular dislikes and against scholarly attacks; his scrupulous fairness and chivalrous courtesy to his opponents; his love of truth, his robust confidence in the sacred text, and his sympathetic appreciation of the transcendent worth of Holy Scripture as the very Word of God."

"Thus it has come to pass that this quiet student, by his long life of habitual and intimate communion with the master minds, ancient and modern, in the realm of biblical criticism, archaeology, history, and exegesis, has placed the whole Church under obligation to himself by confirming her confidence in her divinely given constitution. If he seldom appeared in public discussions, he never failed, when he did speak, to interest and instruct his hearers. Who that heard his address in yonder Alexander Hall a few years ago can forget the profound impression he made upon that academic audience by his scholarly exposition of the biblical account of creation? It was a striking illustration of the fact, familiar enough to his own students, and often gratefully acknowledged by them, that in these times of stress and strain, when the scientific world is distraught by its very achievements and bewildered by its own disintegration, when knowledge, indeed, is exalted but wisdom is despised, he knew how to speak words of soberness and strength in behalf of the truth enshrined in the Book of books. If his exegetical findings occasionally show indecision, it is because the indecision is warranted by the evidence. If they are not always brought into intimate correspondence with systematic theology, this is not due to any unwillingness or inability on his part to appreciate the importance of this science, but rather to the fact that his work as an interpreter was primarily historical and not dogmatic. He preferred to take single isolated passages and, as it were, smite them with the javelin of his penetrating exegesis, that the light might play upon every minute fragment. And if he added relatively little that was new, he did much to conserve and commend the knowledge bequeathed to us from the past. I have said that in the ordinary sense of the word he was no churchman; but in a larger sense he was a true and faithful servant of the Church Universal, a defender and promoter of her most cherished interests. His publications are more than a guide for the perplexed: they are a shield for faith, an arsenal for the unarmed, a storehouse of biblical scholarship and spiritual wisdom fitted to sustain and comfort all those who, whatever be their ecclesiastical affilia-

tions, still believe in the written and the Incarnate Word of God."

The closing section of the address was devoted to an analysis of the character of Dr. Davis as a man and a Christian.

New Students

The students in residence in the Seminary this session whose names were not in the catalogue last year are as follows:

GRADUATE STUDENTS

Ray William Bachtell, Chiengrai, Siam, B. L., Occidental College, 1908; San Francisco Seminary, 1911.

John Young Crothers, Andong, Korea, A. B., Colorado College, 1905; Omaha Seminary, 1908; B. D., Princeton Seminary, 1909.

John Beverly Crowell, East Orange, N. J., A. B., Rutgers University, 1921; Th.B., Princeton Seminary, 1924.

Lloyd Putnam Henderson, Hingking, Manchuria; A. B., University of Washington, 1916; Princeton Seminary, 1919.

John M. Klosterboer, Grundy Center, Iowa, A. B., University of Dubuque, 1918; B. D., McCormick Seminary, 1921.

Fillmore Thurman Kohler, York, Pa., A. B., Lebanon Valley College, 1910; B. D., Bonebrake Seminary, 1913.

Louis Cossette La Motte, Fort Payne, Ala., A. B., Presbyterian College of South Carolina, 1922; B. D., Columbia Seminary, 1925.

Ulrich Lange, Halberstadt, Germany, Gymnasium of Halberstadt, 1920; Berlin University, 1925.

Eugene Winfred Lee, Northfield, Minn., A. B., St. Olaf College, 1916; Luther Seminary, 1924.

Clarence Young Love, Newville, Pa., A. B., Erskine College, 1900; Pittsburgh Seminary, 1906.

Harry Waldron McConnell, Princeton, N. J., A. B., Franklin College, 1916; Auburn Seminary, 1920.

John Peterson Milton, Gowrie, Iowa, A.

B., Gustavus Adolphus College, 1918; B. D., Augustana Seminary, 1923.

Ernest James Mollenauer, Lakeville, Ohio, A. B., Capital University, 1921; Evangelical Lutheran Seminary, 1926.

Roscoe Thomas Nelson, Kenville, Tenn., A. B., Erskine College, 1915; Erskine Seminary, 1918.

Jonathan Jozo Oguri, Tokyo, Japan, Meiji Gakuin College, 1923; Meiji Gakuin Seminary, 1926.

Samuel Sydrack Rizzo, Sao Paulo, Brazil, Atheneu Valenciano, 1921; Th.B., Seminario Presbiteriano de Campinas, 1924; Th.M., 1925.

William Henry Rutgers, Lynden, Wash., A. B., Calvin College, 1923; Theological School of the Christian Reformed Church, 1926.

Lewis Bevens Schenck, Greensboro, N. C., A. B., Davidson College, 1921; B. D., Union Seminary (Virginia), 1924.

Drure Fletcher Stamps, Chinkingang, China, A. B., Mercer University, 1911; Th.M., Southern Baptist Seminary, 1914.

Peter Lambert Steen, Paterson, N. J., A. B., Calvin College, 1926; Theological School of the Christian Reformed Church, 1926.

Archibald G. Stewart, Wadena, Iowa, Litt.B., Monmouth College, 1896; McCormick Seminary, 1899.

Ernest J. Strassburger, Sheboygan, Wis., A. B., Mission House College, 1923; Mission House Seminary, 1926.

Melvin Atwood Stuckey, Louisville, Ohio, A. B., Ashland College, 1924; Ashland Seminary, 1926.

John Burton Thwing, Braddock, Pa., A. B., Valparaiso University, 1920; Th.B., Princeton Seminary, 1923.

John Blahoslav Vejnar, Bukovka, Czechoslovakia, Gymnasium, Caslav, 1918; B. D., John Hus' Theological Seminary, Prague, 1923.

Gilbert Oscar Wernecke, Blawenburg, N. J., A. B., Mission House College, 1923; Mission House Seminary, 1926.

Augustus Dodge Whitney, Jr., Philadelphia, Pa., Reformed Episcopal Seminary, 1924.

Elmer Donovan Wood, Manning, S. C., A. B., Presbyterian College of South Carolina, 1922; B. D., Columbia Seminary, 1925.

Raymond Alfred Young, Fayetteville, Tenn.,

A. B., Erskine College, 1906; Erskine Seminary, 1908.

Eugen Zeleny, Luhacovice, Czechoslovakia, Hodonin Real Schule, 1922; John Hus' Theological Seminary, Prague.

SENIORS

Bernhard Marinus Christensen, Marinette, Wis., A. B., Augsburg College, 1922.

Frederic William Helwig, Denver, Colo., A. B., Park College, 1924.

Joseph Willard Kreckler, Schuylkill Haven, Pa., A. B., Albright College, 1920.

MIDDLERS

Bruce Finley Hunt, Chairyung, Korea, A. B., Rutgers University, 1924.

John Mark Imrie, Sakbayene, West Africa, Litt.B., Berea College, 1914.

Neville Bertram Jansz., Colombo, Ceylon, Law College, Colombo, 1923.

William Floyd Kuykendall, Nunn, Colo., A. B., Hastings College, 1924.

James Alfred McFarland, Gortin, Ireland, A. B., Trinity College, Dublin, 1925.

Willard John McLaughlin, Coopers Plains, N. Y., A. B., Taylor University, 1924, A. M., 1925.

William Otterbein Rhoad, Harrisburg, Pa., A. B., Lebanon Valley College, 1925.

Roy James Stewart, Quincy, Mass., A. B., Muskingum College, 1925.

Irvin Windfield Underhill, Jr., Philadelphia, Pa., University of Pennsylvania.

Samuel Gordon Leslie Young, Belfast, Ireland, A. B., Queen's University, Belfast, 1924.

JUNIORS

Philip Henry Austin, Greenville, Pa., P. E., University of Pittsburgh, 1923.

John Herman Bergen, Franklin, Ind., A. B., Franklin College, 1922.

Lloyd Sharon Bowman, Halifax, Pa., A. B., Lebanon Valley College, 1926.

Wallace L. Boyce, Carmen, Okla., A. B., Oklahoma University, 1922.

Theodore Hagap Bülbülian, Beirut, Syria, B. S., Middlebury College, 1926.

Charles Carroll Burruss, Front Royal, Va., A. B., Randolph-Macon College, 1925.

John Franklin Buyer, Harrisburg, Pa., A. B., Elizabethtown College, 1926.

Charles Dana Chrisman, New York City, A. B., Harvard University, 1925.

Frielie Ernest Conaway, Corning, Iowa, A. B., Cornell College (Iowa), 1924.

Frederick William Cropp, Jr., Mingo Junction, Ohio, A. B., College of Wooster, 1926.

Charles Lively Dickey, Waxahachie, Texas, A. B., Trinity University (Texas), 1926.

Winslow Shaw Drummond, Philadelphia, Pa., A. B., College of Wooster, 1926.

Albert Franklin Faucette, Los Angeles, Calif., A. B., Occidental College, 1926.

Michael Fesenko, Krasnodar, Ukrania, Ukrainian Polytechnic University.

Joseph Bernard Flotten, Brooklyn, N. Y., Wagner College, 1926.

David Otis Fuller, Wheaton, Ill., A. B., Wheaton College, 1925.

Kenneth Sperber Gapp, Bethlehem, Pa., A. B., Muhlenberg College, 1926.

Chauncey Rolland Gleason, Plankinton, S. D., Princeton University.

George Henry Green, Moberly, Mo., A. B., Westminster College (Mo.), 1926.

Kyung Chik Han, Pyeng Yang, Korea, A. B., College of Emporia, 1926.

Joseph Rowland Harris, East Palestine, Ohio, B. S., College of Wooster, 1926.

Lowell Camp Hine, Boise, Idaho, A. B., College of Idaho, 1926.

James Barker Hodgson, Garwood, N. J., A. B., Wesleyan University, 1926.

Thomas Thornton Holloway, Jr., Dallas, Texas, A. B., Southern Methodist University, 1926.

William Russell Hunter, Iowa City, Iowa, A. B., University of Iowa, 1925.

James Wesley Ingles, White Plains, N. Y., A. B., Wheaton College, 1926.

Noel Patterson Irwin, Brookville, Pa., A. B., Wheaton College, 1926.

Lawrence Harold Jongewaard, Orange City, Iowa, A. B., Muskingum College, 1926.

Charles Wayne Julier, Drexel Hill, Pa., A. B., Westminster College (Mo.), 1926.

Marchant Askren King, Los Angeles, Calif., A. B., Occidental College, 1925.

Alexander Kumanovsky, Tonste, Ukrainia, University of Berlin.

Glenn Otto Lantz, Williamsport, Pa., Gettysburg College.

Ganse Little, New York City, A. B., Wabash College, 1925.

Robert Cash Lockhart, Bonham, Texas, A. B., Maryville College, 1926.

Luther Craig Long, Wilkinsburg, Pa., B. S., University of Pittsburgh, 1926.

Horace Churchman Lukens, Burlington, N. J., A. B., Princeton University, 1926.

William Montague MacInnis, Alhambra, Calif., A. B., Occidental College, 1926.

George Gordon Mahy, Jr., Philadelphia, Pa., A. B., University of Pennsylvania, 1924; A. M., 1926.

William James Martin, Belfast, Ireland, McCrea-Magee College.

Richard Vernon Metzeling, Colombo, Ceylon, Law College, Colombo.

Richard Murray Mussen, Los Angeles, Calif., A. B., Occidental College, 1926.

David Kearns Myers, Glen Ellyn, Ill., A. B., Wheaton College, 1926.

Bennett William Palmer, Wauchula, Fla., A. B., Emory University, 1925.

Paul Anderson Phipps, Littleton, Colo., A. B., Denver University, 1926.

Gerard Clarence Pool, Midland Park, N. J., A. B., Hope College, 1926.

Edgar Allan Potts, Farmville, Va., A. B., Randolph-Macon College, 1926.

Merle Field Ramage, Belle Vernon, Pa., B. S., College of Wooster, 1926.

John Benedict Reed, Jr., Hagerstown, Md., A. B., Lebanon Valley College, 1926.

Lucius Milam Reeves, Jackson, Miss., A. B., Emory University, 1925.

Joseph Bernard Rhodes, Toronto, Canada, A. B., University of Toronto, 1925; A. M., 1926.

Clyde Edward Rickabaugh, Harrisburg, Pa., A. B., Lebanon Valley College, 1926.

James Leander Rohrbaugh, North Lima, Ohio, B. S., College of Wooster, 1925.

Gorman Roof, Pen Argyl, Pa., A. B., Lafayette College, 1926.

Theodore Jacob Schneider, Cosby, Mo., A. B., University of Wisconsin, 1926.

Howard Fenimore Shippis, Delanco, N. J., A. B., Asbury College, 1926.

Paul Theodore Shultz, Jr., Emaus, Pa., A. B., Moravian College, 1926.

John Underwood Stephens, Pittsfield, Mass., A. B., Princeton University, 1924.

George Edward Taylor, Groveville, N. J., A. B., University of Pennsylvania, 1926.

Robert Thomas Taylor, Decatur, Ill., A. B., James Millikin University, 1926.

Joseph Donaldson Edmiston Turner, Lincoln University, Pa., A. B., Lafayette College, 1926.

George Malcolm Van Dyke, Moosic, Pa., A. B., Princeton University, 1923.

Earl Burton Van Zandt, Mechanicsville, N. Y., A. B., Union College, 1926.

John Arthur Visser, Clifton, N. J., A. B., Calvin College, 1922.

Harold Voelkel, Audubon, N. J., A. B., Huron College, 1926.

Peter Ferdinand Wall, Mountain Lake, Minn., A. B., Wheaton College, 1925.

Lewis Hammond Webster, Stamford, Conn., A. B., Cornell University, 1926.

Irving Adams West, Cedar Rapids, Iowa, B. S., Coe College, 1926.

Kenneth Willard Wilson, Los Angeles, Calif., A. B., Occidental College, 1926.

DeWitt Philo Zuse, Wormleysburg, Pa., A. B., Lebanon Valley College, 1926.

PARTIAL STUDENTS

Emory Cloe Cameron, Enid, Okla., A. B., Phillips University, 1925; A. M., 1926.

Ashley Taswell Law, Benoit, Miss., Cocoran School of Art.

Paul Newton Poling, Portland, Oregon, A. B., Willamette College, 1925.

Theodore Dwight Stevenson, Princeton, N. J., A. B., Princeton University, 1925.

Fellows	4
Graduate Students	37
Seniors	54
Middlers	53
Juniors	69
Partials	5

Musical Instruction in the Seminary

Because of the too great demands on his time in connection with his teaching, the Rev. Findley D. Jenkins, Instructor in Systematic Theology, felt constrained to resign his directorship of the Seminary Chorus which has contributed so much to the Seminary in recent years. The maintaining of a large chorus seems no longer feasible. Provisions has been made for instruction by Mr. Robert M. Crawford, Director of the Princeton Conservatory of Music, of a voluntary class in music. "The course will consist of a brief history of music; early church music, Renaissance music down to the present time. Also analysis of the art forms, the sonata, the concerto, the symphony, etc. The second part will consist of practical work in sight reading, hymn study, building up of the scales, what counterpoint is, what harmony is, etc."

A double quarett to serve as Seminary Chapel choir, is being trained by Mr. Raymond E. Rudy, Organist of the Trinity Episcopal Church, Princeton.

Calvin N. Payne, Donor of the Missionary House

The Alumni will learn with sorrow that Mr. Calvin N. Payne, who with his wife, Mrs. Martha Dempsey Payne, provided the funds for erecting the missionary apartment house, died at his home in Erie, Pa., on September 13th, 1926, after a brief illness, in the eighty-second year of his life.

Mr. Payne was a pioneer in the oil business and was among the first to engage in well drilling in Western Pennsylvania. He became in time one of the most active and prominent traders in the various oil exchanges throughout the oil region, and in 1885 accepted a position with the Standard Oil Company to build up and manage a natural gas business. He also became manager of the National Transit Company, general manager of the Buckeye Pipe Line Company, the Eureka Pipe Line Company, and the Southwest Pennsylvania Pipe Line Company. He organized the Magnolia Petroleum Company and was also the active organizer and promoter of such enterprises as the Metric Metal Company and the Modern Tool Company. During all the years of active business life, Mr. Payne was a faithful member of the Presbyterian Church, identifying himself with the great interests of the Kingdom of God. For many years he was Superintendent of the Sunday School of the First Presbyterian Church of Titusville, Pa., where he took up his residence in 1878, and conducted and supported the South Side Mission in Titusville. He was a generous and faithful member for a number of years of the General Assembly's Committee on Evangelism, and along with Mrs. Payne could always be depended upon to promote and support the missionary and benevolent work of the Church. Becoming interested in Princeton Seminary, he readily perceived the importance of making adequate provision for missionaries who wish to spend their furlough in theological study, and he and Mrs. Payne responded enthusiastically to the ap-

peal to supply the funds necessary for the erection of the missionary apartment house which bears their name. This is the first structure erected by any seminary for the particular purpose of housing missionaries on furlough, and has suggested to other seminaries the importance of following Princeton's example. When the cornerstone for this house was laid in 1921, Mr. and Mrs. Payne were present, and by their Christian charm and unselfish interests endeared themselves to all who were privileged to meet them. In the appropriate remarks which he made on that occasion, he suggested the desirability of securing an endowment for the house so that it would not be necessary for missionaries to pay rent adequate to the upkeep and maintenance of the building with its furnishings. He kept this thought definitely in mind and last July requested an interview with the President of the Seminary, with the definite desire of making financial provision for the complete endowment of the mission hall. He expressed then the purpose of Mrs. Payne and himself to provide a fund of one hundred thousand dollars, the income of which shall be used for the proper care and upkeep of the building, for the reduction of rentals to a nominal sum, to help meet the expense of needed medical treatment for the furloughed missionaries and their families and secure any other convenience or comforts which might be desired. No further word came from him on the subject prior to his death. Early in October his eldest son turned over securities amounting to one hundred thousand dollars, with a deed of trust, all the papers hav-

ing been duly signed by Mr. and Mrs. Payne a week before Mr. Payne's death. The Trustees have gratefully accepted this large and generous gift with the conditions imposed. The Alumni will rejoice in this substantial provision which has been made for missionaries who desire to take residence in Princeton that they may pursue courses of study in the Seminary, and the hall erected and endowed by Mr. and Mrs. Payne will ever stand as a memorial to their Christian devotion and world-wide interest in the extension of Christ's Kingdom.

Missionaries in Residence

The Seminary has the pleasure of welcoming the following missionaries and their families:

Rev. R. W. Bachtell of Siam.
 Rev. Henry Beltman of China.
 Rev. J. O. Boyd, D. D., of Egypt.
 Samuel Cochran, M. D., of China.
 Rev. D. E. Crabb of China.
 Rev. J. Y. Crothers of Korea.
 Rev. L. P. Henderson of Manchuria.
 Mr. J. M. Imrie of Africa.
 Rev. Ralph Key of India.
 Rev. H. E. Philips of Egypt.
 Rev. C. R. Pittman of Persia.
 Rev. D. F. Stamps of China.
 Rev. S. M. Zwemer, D. D., of Egypt.

A New Book by Dr. Erdman

Professor Charles R. Erdman, D. D., LL.D., has again found time in his busy life as Professor and Pastor to publish another volume. Its title is "The Spirit of Christ." The publisher is George H. Doran Co., New York. 119 pp.

The Library

The Library has received from their authors the following books for the Alumni Alcove since the issue of the May Bulletin:

From the Rev. G. B. F. Hallock, D. D., '85, *Cyclopedia of Funeral Sermons and Sketches*, N. Y., 1926; from the Rev. Naomi Tamura, '85, *The Child the Center of Christianity*, Tokyo; from the Rev. W. B. Greenway, '00, *Passion Week Sermons*; from the Rev. R. H. Boyd, '06, *Village Folk of India*, London, 1924; from the Rev. R. B. Kuiper, '11, *As to being Reformed*, Grand Rapids, 1926; from the Rev. Prof. James Cannon, III, '18, *History of Southern Methodist Missions*, Nashville, 1926, and from the Rev. C. W. Squires, D. D., a graduate student, 1918-19, *Münsterberg and Militarism checked*, Toronto, 1915, and *Is God a Personality?* 1923.

The following pamphlets for the Alumni Alcove have been received: From the Rev. Prof. Hastings Eells, Ph.D., '19, *The Genesis of Martin Bucer's Doctrine of the Lord's Supper*; from the Rev. R. C. Hoag, '11, *History of the Mayfield Central Presbyterian Church, 1826-1926*; from the Rev. F. D. Jenkins, '19, *The subjective Side of Salvation in its initial Stages*; from the Rev. F. J. Grimke, D. D., '78, *The Inheritance which all Parents may and ought to leave their Children*, and *The Shame of Lincoln University*; from the Rev. A. v. C. P. Huizinga, '04, *Views on Church and State*; from the Rev. F. R. Elder, '11, *Over against the Treasury*; from the Rev. G. C. Heine, LL.D., '76, *Morning Worship*; from the Rev. W. B.

Marsh, '63, From Sinai to Mt. Zion; from the Rev. F. B. Everitt, '90, Early Presbyterianism in Pennsylvania, and The Presbyterianism of the nineteenth Century, and from the Rev. R. C. McAdie, '96, The Challenge of our Age.

Alumni Notes

1874

The Rev. Albert B. Marshall, D. D., LL.D., has taken charge of the church at Bellevue, Neb.

1877

The Rev. Edward L. Warren, D. D., has resigned the office of stated clerk of the Synod of Kentucky, having held this office thirty-two years.

1881

The Rev. J. Vernon Bell, D. D., has resigned the church of Du Bois, Pa.

1882

The Rev. William K. Foster will remove to Glen Cove Springs, Fla., on account of ill health.

1888

The Rev. William H. Decker was released from the church at Nanticoke, Pa., by the Presbytery of Lackawanna at its fall meeting and placed on the roll of retired ministers. His address is now 38 Sullivan Street, Forty Fort, Pa.

1889

The Rev. Thomas N. Potts, D. D., has become pastor of the Methodist Episcopal Church (South) at Newport News, Va. His address is 2714 West Ave., Newport News, Va.

1891

The Rev. Robert S. Inglis, D. D., a Director of the Seminary, and his congregation of the Third Church of Newark, N. J., celebrated the twenty-fifth anniversary of the pastorate of Dr. Inglis on October 12, 1926.

1893

The Rev. Addison B. Collins has resigned the First Church of Bridgeton, N. J.

1894

The Rev. Alexander J. MacGillivray, D. D., was elected moderator of the General Assembly of the Presbyterian Church in Canada, at its meeting in June, 1926.

1895

The Rev. William Harris, principal of Prince Royal College, Chieng Mai, Siam, who has been the foreign missionary of Prospect Street Church, Trenton, N. J., is now in this country on furlough.

The Rev. William Moore has resigned the church at Lakehurst, N. J.

The Rev. Lafayette H. Schock was installed pastor of the church at Morning Sun, Iowa, October 6, 1926.

The Rev. W. Hamill Shields, D. D., was installed pastor of the church of Norwalk, Ohio, June 25, 1926.

1896

The Rev. J. McIntosh Eckard has resigned the church at Beemerville, N. J., to accept a call to the church at Center Hill, Fla., where he began to work on September 15th.

The Rev. Charles S. Stevens, D. D., has resigned the Calvary Church of Wyncote, Pa.

1897

The Rev. J. Ambrose Dunkel, D. D., Ph.D., and his congregation of the Tabernacle Church of Indianapolis, Ind., celebrated the seventy-fifth anniversary of the church, September 23-26, 1926. Dr. Dunkel has been pastor of this church for eight years.

The Rev. Samuel W. Moore received the honorary degree of D. D. from both Davidson College, N. C., and Hampden-Sidney College, Va., in June, 1925. He was elected moderator of the Synod of Virginia (South) in September of the same year.

1898

The Rev. Augustus S. Buchanan has changed his address from Indianapolis, Ind., to 812 Chicago Ave., Lansing, Mich., having accepted a call from the Westminster Church of Lansing.

The Rev. Harris C. Johnson was installed pastor of the church at Whiteland, Ind., October 21, 1926.

The Rev. Eugene M. Van Note preached to the Corps of Cadets of the United States Military Academy at West Point, N. Y., on three Sundays in the summer.

1899

The Rev. Robert B. Beattie, D. D., was elected moderator of the Synod of New Jersey at its meeting in Atlantic City.

The Rev. Samuel G. Craig, D. D., has been made Editor-in-Chief of *The Presbyterian*.

The Rev. Clinton W. Lowrie, D. D., was installed pastor of the Fullerton Avenue Church of Chicago, Ill., October 19, 1926.

1900

The Rev. Minot C. Morgan, D. D., was installed co-pastor of the Fifth Avenue Church, New York City, November 10, 1926.

The Rev. Herbert Ure has resigned his pastorate at Woodbury, N. J., to accept a place in the Bible Department of Wilson College, Chambersburg, Pa.

1900-1901

The Rev. Henry A. Grubbs, a graduate student, 1900-1901, has accepted a call to the church at Waterford, Pa. He began his work there in August.

1901

The Rev. C. B. Segelken, D. D., pastor of the First Church of Haverhill, Mass., for the last three years has received a unanimous call from the First Church of Mount Joy, Pa., and the old Donegal Church. He has accepted the call and will begin work there on November 1st.

The Rev. Jacob Van Ess was installed pastor of the Reformed church of Catskill, N. Y., on June 17, 1926.

1905

The Rev. Dr. Clarence E. Macartney's book, "Twelve Great Questions About Christ," is to be translated into the language used by the Mohammedans of India.

The Rev. Joseph L. Weisley has just concluded his twentieth year as pastor of the church at Forty Fort, Pa. He is stated clerk of the Presbytery of Lackawanna.

1906

The Rev. Robert H. Boyd, is convener of the Board of Foreign Missions of the Presbyterian Church in Ireland. His address is Church House, Belfast, Ireland.

1906-1907

The Rev. M. Scott Fulton, a graduate student, 1906-07, has resigned the First Church of Corapolis, Pa.

1908

The Rev. James S. Armentrout has suffered the loss of his wife, who died July 16, 1926, in Long Branch, N. J.

The Rev. George H. Fickes, who for the past three years has occupied the position of Director of Religious Education in the Presbytery of Chicago, has accepted the position of Associate Professor of Religious Education and Personnel Officer at Lafayette College, Easton, Pa. He began work there in September.

1909

The Rev. Harold G. Gaunt received the honorary degree of D. D. from Davis and Elkins College, West Virginia, at its commencement in 1926.

The Rev. LeRoy C. Ilsley has resigned the church of Edmond, Okla.

The Rev. William W. Kieffer was elected moderator of the Presbytery of Chester at its fall meeting.

1919

The Rev. Thomas Murray has resigned the church of Bristow, Okla.

1921

The Rev. Andrew Richards has resigned the pastorate of the First Church of Belmar, N. J., to become pastor of the Harlem-New York Church of New York City.

1923

The Rev. LeRoy Myers has accepted a call to the Central Church of Chambersburg, Pa.

The Rev. Paul L. Rider and Katharine Eleanor Webster were married, June 24, 1926, in Baltimore, Md.

1923-1924

The Rev. William C. Lee, a graduate student, 1923-24, formerly a minister in the Reformed Episcopal Church, has been received by the Presbytery of Philadelphia North, and has accepted a call to the First Church of Chestnut Hill, Philadelphia.

1924

The Rev. H. Lewis Cutler has accepted a call to the Calvary Church, Wyncote, Pa.

The Rev. David H. Evans has accepted a call to the church at Hyattsville, Md.

1925

The Rev. Jay H. Arnold has accepted a call to the Green Hill Church, Wilmington, Del.

George Rutan Thompson

For the first time in some years, death has visited the student body of the Seminary. George Rutan Thompson, son of the Rev. and Mrs. R. W. Thompson, of the First United Presbyterian Church of Des Moines, Iowa, died on September 23rd. With a student friend he was motoring to Princeton for the opening of his Senior Year, when, near Garret, Indiana, the car skidded and overturned, pinning him under it. His death occurred the next day. He had won the affection and esteem of his associates in the Seminary and in Christian service for his character, ability and consecration.

The calling home of one so near the finishing of his preparation for the active ministry at a time when the church is facing an increasing shortage of ministers is one of the unfathomable mysteries of divine ordering. Such a loss emphasizes the call to pastors to be on the watch for boys who may have in them the making of ministers, and to bring the claims and opportunities of the ministry to their attention.

There can be no recruiting agent for the ministry equal to that of the active pastor.

Necrology

Since the list was closed for the last Necrological Report notice of the death of the following alumni has been received:

The Rev. Ezra F. Mundy, '55, died July 18, 1926, in Ambler, Pa.

The Rev. Joseph H. Barnard, D. D., '60, died April 25, 1926, in Madison, Ind.

The Rev. Edward H. Sayre, '62, died recently in Gering, Neb.

The Rev. William A. Ferguson, D. D., '65, died April 9, 1926, in Rushsylvania, O.

The Rev. George F. Ziegler, '69, died May 2, 1926, in Greencastle, Pa.

The Rev. Edward E. McKee, D. D., '73, died Nov. 21, 1925, in Clarksville, Tenn.

The Rev. John E. Peters, Sc.D., '73, died Aug. 14, 1926, in Camden, N. J.

The Rev. Asher B. Temple, D. D., '73, died Sept. 8, 1926, in Stanley, N. Y.

The Rev. Robert Barbour, '74, died March 30, 1926, in Montclair, N. J.

The Rev. Achilles L. Loder, '75, died June 13, 1926, in Vicksburg, Mich.

The Rev. Thomas V. Moore, D. D., '81, died May 22, 1926, in San Jose, Calif.

The Rev. Daniel Williams, D. D., '81, died May 4, 1926, in Chicago, Ill.

The Rev. Samuel I. Woodbridge, D. D., '82, died June 23, 1926, in Shanghai, China.

The Rev. Prof. John D. Davis, Ph.D., D. D., LL.D., '83, died June 21, 1926, in Philadelphia, Pa.

The Rev. William F. Gowdy, '83, died June 15, 1926, in Cincinnati, O.

The Rev. William B. Hamilton, '87, died May 14, 1926, in Elizabeth, N. J.

The Rev. Isaiah P. Hayes, '87, died April 10, 1926, in Westville, N. J.

The Rev. Edgar F. Johnston, D. D., '87, died Aug. 15, 1926, after a motor accident between North Jackson and Youngstown, O.

The Rev. Benjamin F. Parlman, '87, died July, 22, 1925, in Tenafly, N. J.

The Rev. Elmer E. Reed, D. D., LL.D., '88, died Aug. 14, 1926, in Fulton, Mo.

The Rev. William Y. Chapman, D. D., '89, died Oct. 27, 1926, in Newark, N. J.

The Rev. Burgess D. Holter, '89, died April 30, 1926, in New Bethlehem, Pa.

The Rev. Henry A. White, D. D., LL.D., '89, died Oct. 10, 1926, in Columbia, S. C.

The Rev. John T. Scott, Ph.D., '99, died June 2, 1926, in Phillipsburg, N. J.

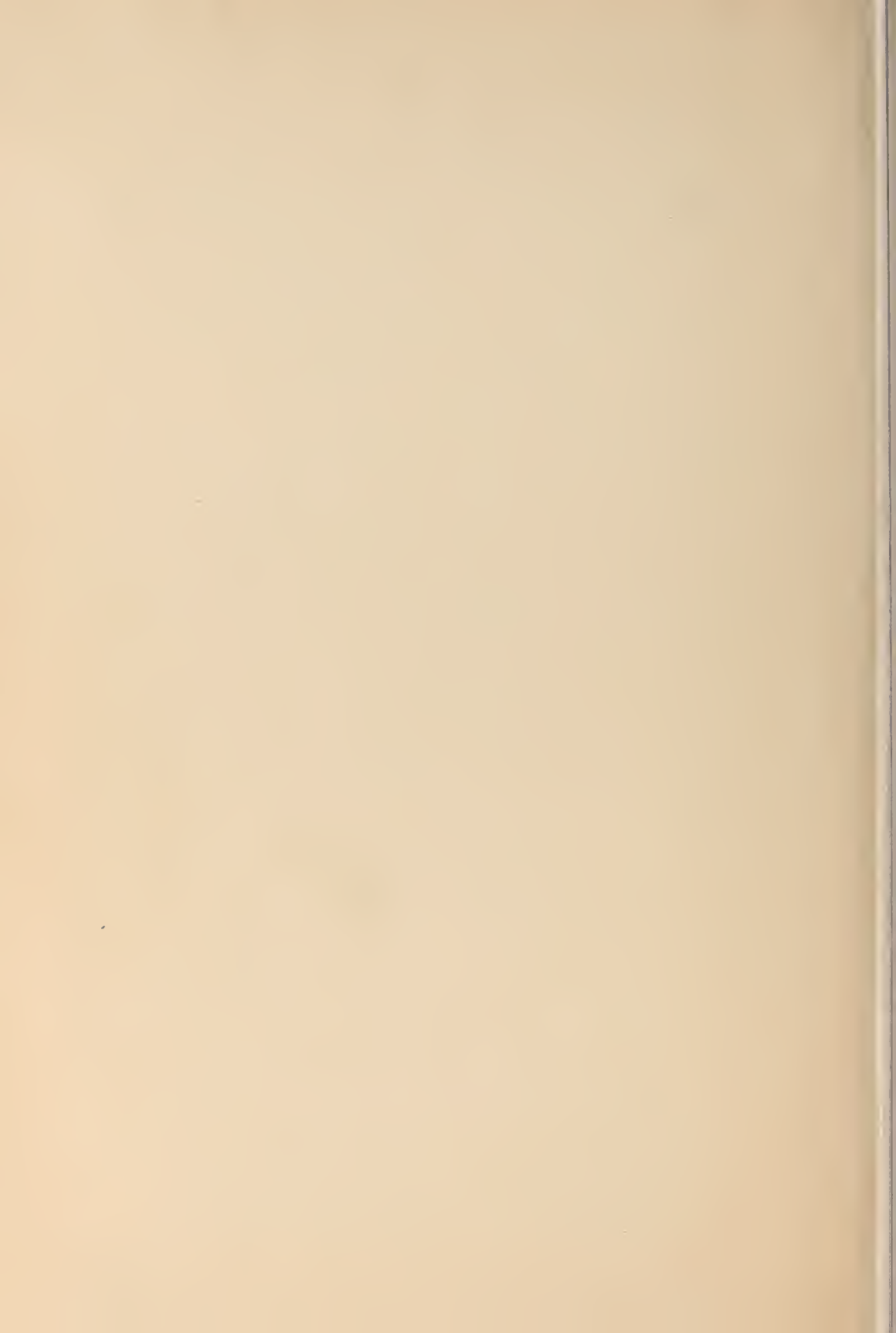
The Rev. James C. Hughes, a graduate student, 1917-18, died Oct. 16, 1926, at Roswell, N. M.

The Rev. Peter Yff, a graduate student, 1919-20, died March 28, 1926, in Grand Rapids, Mich.

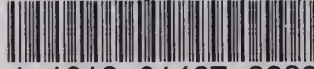
The Rev. Jason G. Purdy, '23, died May 14, 1926, in Korea.

Mr. George R. Thompson, '27, died Sept. 24, 1926, in Garrett, Ind.

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